CHRIST
And His
SAINTS,

BODLEIANA BIBLIOTHECA

Spending their time together Day and Night:

OR,

Christ and his Saints,

1. Walking together in the Fields, by Day.
2. Lodging in the Villages, by Night.
3. Early-Rising together for the heavenly Vineyards every Morning.

Beeing the substance of sundry Sermons upon Cant. 7. 11, 12.

By *Christopher Jelinger*, Minister of the Gospel at *South-Brent* in *Devon*.

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BIBLIOTHECA BODLEIANA

To the Right Worſhip-
the MAJOR, and to his
Brethren; and to all the
Inhabitants of the town
of *Plimpton*, together
with the reſt of my loving
hearers of the Gentrie,
and others who dwel
in the adjacent
Countrie.

Grace bee unto you, and peace
from God the Father, and from
our Lord Jeſus Chriſt.

IT *was meet that theſe Sermons ſhould firſt come to your publick view, being dedicated* to you, *be-*

cause they were first preached among you.

But I hope you do not think that the sole hearing, or reading of them, will bring your souls to heaven.

Heaven must bee taken by violence, For the Kingdom of Heaven suffereth violence, and the violent take it by force, *Mat.* 11. 12. *And therefore you must offer an holy violence to your own natures, every one of you,*
Isa. 64 *must* * *stir up your selves, and lay hold on God himself, must labour hard with*

with your selves, and with the God of heaven, and force heaven.

Heaven hath a new title, Mat 7 14.
and streight gate; for streight is the gate which leads to life, and therefore you must strive to enter. Be as wise as Serpents, saith Christ, Mat. 10. 16.

Serpents will go to a rock, & creep into the narrow clefts or holes of it, to strip off their old skins, when they are old, that they may becom young again; let your wisdoms match theirs, and let Christ, with his strictness, which is the

streight gate of heaven, bee your rock, & do you thereat exercise your selvs, strip your selvs, and force your selvs to becom new, labouring hard to put off the old man, and to put on the new man, which is created after God, in true holiness and righteousness, that so doing you may com to heaven.

I beseech you mark what I say, this you must do by faith in Christ; for without him you can do nothing, John 15. 5.

Without him you cannot come off from your houses of clay and sin, to walk

with

with him over the fields of Contemplation, there to meditate. Without him you cannot forego your old lodgings of sinful and sensual delights, to go with him over his pleasant villages, there to lodg: without him you cannot leav your beds of ease, and rest, to break your belowed sleep, and to rise early enough to get with him to his heavenly vineyards, there to rest.

It is said, that when Christ had preached much to his best beloved disciples of watching, hee closed up his lecture at last with this

most

most seasonable Scripture, And what I say unto you, I say to all, watch, *Mark* 13. 37.

So I, having spoken much of striving to you, my dearly beloved Auditors, I winde up and finish my discourse in like manner, saying, And what I write unto you I write unto all, Strive.

That is, strive to deny your selvs, and to overcom sleep: strive to stir up your selvs & to vanquish sloth: strive to conquer your selvs, and to have more sweet communion with

Christ

Christ himself, strive to walk more with him, to lodg more with him, to rise more with him, that when you have been dedd and buried, you may bee gloriously raised again by him out of your graves at the last day; and beeing raised by him, rest and reign with him, and walk with him arm in arm, together with all the holy Angels, and all the truly worthy that ever lived, beeing lifted up to the highest perfection of bliss, endless peace, and blessed immortalitie,

talitie, to bee enjoied to all eternitie. So praieth

Your faithful friend and hnmble ſervant in Chriſt,

Chriſtopher Jelinger.

TEXT.

Canticles. 7. 11, 12.

Come my beloved, let us goe forth into the Field, let us lodge in the villages: let us goe early to the Vineyards.

When I looke upon a Towns life, first, and then upon that which we live in the Country, I conclude that Townes, and Townesmen, are more happy, because they live an easier life, and are not so pester'd with a world of businesse and Country-work, as men are in the Country; but when I reflect back upon my Text, I begin to be in my thoughts, and am in a straight

betwixt two, as not knowing whether a Towne or City be happier then the country, or the Country happyer then either, because I see by it how much a devout soul desires to be in it, by saying to Jesus Christ, *Come my beloved, let us walke into the field*, &c. And my finall determination is this, that neither Townsmen nor Countrymen are or can be happy indeed, unless they have Christ with them indeed, and that if Christ be with them, and centred among them, both are happy *alike*, because Christ is neere to both *alike*, and because as lines in a Circumference their pious multitudes do all meet in their center Christ, being all alike for Christ.

Now for their sake especially who groan under countryburdens I have culled out this precious scripture that by it they may be taught what to do when they are under a Country Pressure as namely, that they must come to Christ to have him come along into their fields and Villages with them

them, that there he may dispence his love unto them.

Yet so as that Citizens, and Townesmen are not to be secluded from them, for I shall but offend and shew, how the Country life also, maske but also, is capable of, and fit for the exercise of that love, which is betwixt Christ and his espoused Saints, thereby leaving roome and place for Townesmen and Citizens, among whom Christ takes place.

The occasion of these words some do Prompt from the 6 Chapter, of this Book Verse, 11. unto which this Text doth looke for there Christ is all for the Field, for Garde ns, for Vinyards to see the fruit thereof, and therefore the Church here is so too even al bent for the field too, saying, *come my be loved, let us go into the Field*, &c.

Where three things are nominated, to which her gracious selfe the Church of Christ Imeane in her fervent, & flaming love is carried.

1. She is for the Field.
2. For Villages.
3. For Vineyards.

1. Or for a Holy walking with Christ by day.
2. Lodging with Christ by Night.
3. Early Rising with Christ in the Morning.

1. She is for the field, saying, Come my beloved, let us go into the Field; where we have
1. a Compellation.
2. an Excitation.

1. A compellation, *My beloved* or *friend*, For the Hebrew signifieth both.
2. An excitation, *Come, let us go forth into the Field.*
1. *Come.*
2. *Let us go forth.*
3. *Into the field.*

1. *Come*, the Hebrew is a word which also signifieth to be at leasure, and so the sense is, can you be at leasure.
2. *Let us go forth*, or go our, for so much also I find in originall, or

If

if she had been immur'd or straightened, and shut up in a narrow compassed alluding thereby to the narow room which the Jewish church did cover, as some would have it.

3. *Into the field* The Hebrew is 3
[illegible] which also signifieth a country *Gregory* hereby understands, the world; *Tomson* tels us that he alludeth to those, who being in love are wont to go forth into the field and country, that there the more freely they may be merry. * others say, that her meaning is this do not reserve thy self wholly for thy self, thinking upon that blessed day, when we shall meet in glorie, but let us joyne both. For I also desire to think and to conferre about that bless'd time when we shall be for ever together in joy, I for my part being free to both Mysticall and litterall senses, yet shall stick to the latter most, having such an originall copie before me, which leads and carrieth me for and to it, yet so, as that I shal not be unmindful of the mystical field of contem-

* *Jun. et Termall in Loc.*

 plation

temptation into which soules do walk, who walke abroad for their Heavenly recreation.

2 2. But let us see next how the church is for villages, or for lodging with Christ by night.

Let us lodge in the villages.

1 1. *Let us lodge*, or lie by night, as the Hebrew hath it, as if she should say, I do not desire to live as I did formerly; when I slept whole nights carlesly, nor will I be found unready at thy coming; No, I am ashamed now of my former oscitancie, and I am now bent to spend day and night in the * observing of the signes of thy glorious appearing.

* *Jun et Tremell in Loc.*

Or thus, let us take the night too, to solace our selves together with our mutuall society, for I desire to spend even day and night with thee, o sweet Jesus, whom my soule so clearely loves; or thus, let us even lie together by night, and wake together by night, for I do not desire to spend all the night in sleeping. No but I desire to be up some

some times * to behold by night the maker of the heaven of the *Pleiades* of *Orion Arcturus* & of the rest of those glorious starres which to glitter by night for mans delight or thus to contemplate that great and glorious, essence which commutes the thickest darkest into the brightest morning, and the day into the darkest night. *Amos* 5. 8. * *Tomson* in Loc.

2. In the villages בכפרים which some render *ad Cypres* to *Cypres* because בכר signifieth *Cyperes*: that is certaine Grapes, which grow in *Cyprus*, Others take it to be a certaine sort of spice called Camphyr *Cant.* 1. 14, but because the same word signifieth * villages to and agrees with lodging better I retaine villages, whereby some understand the * gentiles, others alive soules, such as are in countrie villages others * those soules which have given up their names to Christ. * *Sne* ifam 6. 8. hebr. * *Gregu* in Lec. * *Theodor* in Loc. * *Expost tio* 3 *Patrum* in Lock.

Ifor my part understand first the country literally, and hearts Mystically, that is, Christs heart

and the churches heart, in the which both do mutually lodge.

3 3. The last thing is the churches early rising with Christ in the morning, *Let us get up early to the vineyards*; as if she should say, let us rise very early and be up before the Sun is up to behold those trembling and before the approaching day flying torches of Heaven, and to salute the faire and pleasant morning caried, in its golden chariot, and that we may contemplate that vast and admirable flame, the Sun I meane peeping forth with its yellow and golden locks. in the canopy of Heaven, to fill the whole earth with its glorious light, after all that darkneſſe which covered it before by night or thus, & then let us rise sweet Jesus, I with thee and thou with me, for I desire & long to see thee who art my light my joy, my Sun, my Sun of righousneſſe, that Sun which lighteneth the world with its brightneſſe, and fills the whole earth with its warmneſſe,

nesse, is very comfortable, but thou art much more, when as a Bridgroome thou comest forth out of heaven, and shewest forth the brightness of thy face to make me glad on earth, and therefore I do so desire to enjoy thee.

Q. But what are these vineyards I answer some say, * churches * others those who have received the preaching of the Gospel, as if the Church should say, I meane those precious soules, which together with me have obtained the like pretious faith, and beene made partakers of the like penetrating and soule-searching Gospel-preaching; to these my very hearts desire is to go and see them with my best beloved, saith, the Church to Jesus Christ to whom she is by the same most precious saith espoused for my part I understand such too but not only such for I take these vinyards, to be the Heavenlie mansions also filled with glorified Saints which are the vines thereof now let us gather roses which

Q. A

* Lyra in Loc.

* Theodor in Loc.

grow in this Scriptures garden.

1. I And observe hence.

1. Doctr. That the countrie and a country-life also is capable of, and fit for the exercise or manifestation of that love which is betweene Christ and his espoused Saints for the illustration hereof these.

2. Queries will be proposed and must be resolved.

The 1. is how it is so.

Qu. 1. The, 2. is why it is so.

For the 1.

A I answer to it if Christ be in it, For therefore the spouse saith to them, Come, because she knew that else she could not do wel; for what is the Country without him, but an arke of travell, a schoole of vanities, a meer labyrinth, a barren wildernesse a dirty slie, a tempestuous Sea a medow ful of scorpions a garden ful of basilikes a fountaine of miseries, a river of teares, a seat where there is but false deceit, travell some labour, fearfull rests grievous miseries, a place in which is little also but

Shame,

Shame, Repentance, Sorrow, Reproach, a Center, in which all these tragedies, as lines in a circle do meet, as namely, Travel without Fruit, Sorrow without Profit, Desire without succesſe, Hope without Remorſe, Mirth without Duration, miſeries without Remedies. Thus we ſpeak of the Country, if Chriſt be not there; but if he be, all theſe miſeries cannot hinder the operation of that love which is betwixt him, and his Eſpouſed Saints; for as that tree in *Exodus*, 15. 28. being in the waters of *Meribah* made them all ſweet, ſo doth he and will make the Country Sweet, which elſe is as bitter as Marah was.

Q. 2. But why is it ſo?

A. *I Anſwer*, Becauſe there alſo is that which will.

1. Blow up the fire of love.
2. Will feed it.

1. Will blow it up, for there are roſes which will mind us of that ſweet Roſe of Sharon, Chriſt *Cantic.* 2. 1.

And

And there are Trees, which will put us upon that ſweet Tree of life Chriſt, *Revelation.* 22. 1. 2

And there are waters which wil lead us to the water of life Chriſt. *John*, 4. And there are fruits in the earth, which will draw us to that fruit which the Tree of life doth beare in heaven. *Revelation*, 22. And is not al this able to blow up the fire of love, if any be in us, when ſuch things are repreſented to us, being ſo lovely ſo amiable and ſo Delicious.

2. Will feed it, for in the Country or Fields, are hearbs of all ſorts good, not onely for food but alſo for Phyſick, able not only to delight, but alſo to maintaine us and ſo conſequently able to maintaine, to feed, to nouriſh our love to Chriſt when in them we do ſtill behold the divin nature the vertue the nouriſhment, the mightineſſe the Medicinalnes which is in Chriſt, who is like a garden of hearbs is good for to cure al our maladies, for by his ſtripes we are healed,

led *Esay*, 53.5.

So that in this respect also the Country is capable, and fit for the exercise of that love which is between Christ and his espoused Saints, because al this doth nourish love shewing forth that great and mighty Love, which is in Christ whom our Soules love and who by all those very herbs doth manifest to us that might inesse of his love. For what a love is it that he shewes us, in that he so decketh the green diaperie of the earth, with such a tapestry and variety of al sorts of herbes for our both food and Phy sick lo saith the Apostle *what manner of love the Father hath shewed us, that we shall be called the sonnes of God.* 1. *John.* 3. 1. So we see what manner of love Christ doth shew in that we shall see so much of God in all these creatures which were made by God the first use wil be one of Raticination, why then are those of the Country so barren in this exercise.

Vse.

Exercise

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Exerciſes there are enough in the Country, there is Card-playing Dicing, Dancing, Hunting, Drinking, Night-watching, but as for, the exerciſe of Chriſts love, O how rare is that? Secondly, For how far muſt a man goe before he ſhall ſee one goe into the field to meditate, to pray, to talke, and to converſe with Chriſt. Thirdly, Chriſt is the great'ſt ſtranger to moſt, who ſhould be their greateſt delight, and the onely companion that ſhould be deſired by moſt, but ſo it is he muſt be fartheſt off, & crowders, muſicians, Drunkards, Gamſters, Company--keepers, Sabbath-breakers, Whore-Mongers, Harlots, jeſters, ſport-makers, *Rabſhakes*, that can revile moſt, muſt be neareſt. And why my brethren, can you tel if you will not, or cannot, truely it is becauſe his love is not in you; for did you once love Chriſt indeed, then you wouldde ſire to be with him, as it is meet, you would even long as much to be with him, & to ſee him

as a Bride to ſee her Bridegroome; you would ſhew then as much love to his Perſon, as ever you did to any Perſon, your talke would b Heavenly, your walkes Heavenly, for ſuch are the Exerciſes of thoſe that are lovers of him, becauſe their delight is in him: but marke what I ſhal ſay; of you, who live in the Country, and uſe no ſuch Exerciſes, as are ſo Heavenly, when others whoſe wingy Soules Heaven doe aſpire, ſhall mount up from this Country, which is but Earthly, into that which is Heavenly, then you whoſe Earthly minded Soules, nothing but earth doe deſire, muſt deſcend from one Country, wherein there is nothing but Travel and Trouble, Madneſs and ſadneſſe, Teares and Feares, Aſperity and Adverſity, Certaine *Preſſure*, and uncertain Pleaſure, into another, where is but Weeping and Houling, Crying, and Frying, Burning, and Blaſpheming, in a Lake, which burns With Fire and Brimſtone,

for

for ever. *Verse.* 21. &c.

2. Vse. 2. Vse of Instruction followeth Then let not the Field or Countrie impedite any of us from the Exercise of that love which is betwixt Christ and us, O let none say I live in the Country, I cannot doe as they that live in Townes, for that is but a frivolous Excuse, or else the Spouse in my would not so desire to be, as Text, you are, in the Country.

2. Doctrine The 2. Doctrine followeth.

Devout and holy Soules desire very much to enjoy the company of Christ abroad as wel as at home even *in Fields & Villages*, to satisfie the longing of their flaming love.

For the Illustration whereof, I Propose these. 3. *Queries.*

1. Qu. *What that Society of Christ is, which such a Soule doth so much desire.*

2. Qu. *Why it desireth it so.*

3. Qu. *Why abroad, as well as at home, &c.*

To the 1. Qu. *I Answer.*

3. Query, Resolved. That is a Vnion, as the Hebrew

brew hath it, or being at leasur[e] after an holy and Heavenly manner to walke, to converse to be with Jesus Christ.

Christ being sweetly, graciously Friendly, Familiarly, Present, with it, in and by, his blessed spirit, all which I gather from my Text.

To the second thus. 2. Query.

1. *Because it is most comfortable.* Resolved.

2. Most Profitable.

1. Most comfortable, the companie of a friend is so, especially if he be of a sweet disposition Christ is so. *Can.* 5. *the last*, so in my Text, he is called, רע, a friend, see *John.* 14. 18. which place doth Ostend, and shew, that where Christ comes cumfort, comes joy comes, delight, comes, because he is the Surge, the wel, spring the Fountain, yea, ocean of all, consolation, so that he must needs therefore be a most sweet and comfortable, companion.

2. Most Profitable, for he 2
is not onely most sweet, but also most rich, *Ephesians.* 3. 8. The Apostle, tels us of the unsearchable

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riches of Christ, & then *Verse.* 9 of the fellowship of the mystery, *Vers.* 3. *Fellowship* to shew what a Companion Christ is, how rich, how rare, how profitable, which though it be a thing hid from the World, yet canot be hid from those whose life is hid in Christ, *Col.* 3. 3. For they find it so, when they walke with him so, as the spouse here being unnaised from the World, crucified to the Flesh, emboso-med in God, imparadice, in Christ, Separated from Sinners, and Elevated to the highest Horizon, of Christs sweetest Commu-nion.

3. Query Resolved. To the 3. *Query.* 1 *Answer.*

1. Because the more comfor-table, then

2. More profitable.

1. The more Comfortable.

The more obiects, the more Aspects, that is, the more God sheweth himselfe by objects to us, the more Comfort is felt by us, his pleasant Countenance there, and then shining upon us, so that as

as a ſpouſe, if ſhe may but ſee her beloved whereſoever ſhe comes, comes to be the more comforted by him, ſo ſoules when they may behold the Face of Chriſt, in all places abroad and at home in *Fields* and *Villages*, muſt needs increaſe their Heavenly Solaces.

2. The more profitable when mariners do in al ports and paſſages unbark riches they muſt needs be the richer ſo when devout ſoules being embark'd in Chriſt for Heaven do every where encreaſe their lading and make it ſwell by continuall additions taking in and with them whereſoever they go the perſon of Chriſt and the riches of Chriſt they muſt needs deſire or be enriched ſo much the more, that is be the more full of grace, of vertue, of goodneſſe by their daily additions. For when they are at home Chriſt brings home what others ſee abroad when abroad he ſpreads abroad a canopy before them replenished with rareſt treaſures and richeſt jewels, to enrich their ſoules abroad

broad as well as at home: everie creature which they see being a pearle in their eies and all creatures together as heapes of treasures in their minds, able to make them thrive most wonderfully, after they be applied by them graciously againe, when abroad Christ being with them, carries his riches his merits, his righteousnes his spirit with him so that they may have of him what they will because his will is, that they should have as much as they need to make them richer still.

Vse. The 1. Use of the Point is this.

This may serve as a touch-stone then, whereby a man may know whether his soul be such a devout soule yea or no. For if it be this will be his desire. Now how do your pulses beat and what spirits are you of? is it the desire of your soules then to injoy Christs sweet society? If it be O how happy are you? For your soules are married to Christ and your Spirits there-

fore

fore may rejoyce in Christ: but if not, that is, if neither at home nor abroad you do enjoy nor desire to enjoy his blessed communion, if when you walk abroad you goe without him, taking more felicity in a meere carnall mans or womans society, if when at home you are even there also from home, not being with Jesus Christ who causeth us to be at home, that is, if you do neither mind him nor see him nor speake with him or of him, but have fellowship with drunkards, and ruffans, swaggerers and swearers, being such your selves, or else impend and spend your time in nothing else but telling of newes or tales, and lies, and calling of names, when you should call upon Christs name, and keepe him company; if so, then I for my part make this conclusion, to come to

A 2. Use of trembling that as yet you are not associated with Christ as others are by a connubiall copulation, and that therefore you

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A 2. Use of trembling that as yet you are not associated with Christ as others are by a connubiall copulation, and that therefore 2. Use.

you

you must looke after all your sports, games, pastimes, fellowmerie-meetings and idle walkings up & down in alehouses tavernes in fields and villages to walk downe to hell, when after a revolution and vicissitude of all your merriments you shall all be forced to obey the swinge of that wheel not moved by intelligences but by the hand of God whereby all do rise and come to their zenith and predestinated periods. For all your lives and the whole world do run not upon a helix that still enlargeth but a circle where arriving to their meridian they declin again and at last do fal under theis horizon again which to they all presse amaine so that your sitting cannot be long nor your setting a far off, because your breath it selfe is but short and because your courses which you take make it shorter and will bring you soone to your by Gods predestinated doome.

2. Vse. But I would not have it so if I coul

could help it, and therefore am resolved to perswade you, that if you would escape this doome, and make it evident to your selves and others, that your soules are such devout soules, as are married to Christ, you will.

1. Kindle such desires, which are like fires.

2. Shew such desires.

1. that you will kindle such desires. 1

Q. How. Q.

A. His desire must be towards you, before yours, can be towards him, as here, for note but the *series* of the contexture, and the concatenation of it with my text: first his desire is towards me, saith she, and then *come*, come then my brethren and because you see this, say, Lord, I see now clearely that I cannot desire thee, unlesse thy desire be first towards me, and therefore Lord where is that desire of thine which must attract mine, O shew it manifest it, let me see it, let it be like fire to me, and let it kindle a A.

fire

fire in me which may never go out even a desire to thee I humbly beseech thee.

2 2. Shew it, as thus.

1. Call him, when you are going abroad to go with you.

2. Take him with you.

3. Talke and walke with him when you have him.

1 1. Call him, as the spouse here, Come my beloved, I pray you remember these words, and take them with you, I say as *Hos.* 14. 1. so come Lord Jesu, or come my beloved, let us walk *into the fields.*

2 2. Take him with you.

Q. Q. How?

A. A. Take him by the hand of faith, beleeving verily that he will goe with you; here steele your faith with those mighty & precious Scriptures *Cant.* 4 *last*, *Let my beloved come into my Garden*, and *Cant.* 5. 1. *I am come into my garden*, which plainly shewes how willing he is to go with us and to come to us, being desired by us.

3 3. Walke and talke with him,

When

when he is come, & you have him with you. 1

1. Walke, as thus. 1

1. Going out, as the Hebrew hath it.

Q. How going out? Q.

A. Not out of this world, for that cannot be but out of the care of this world, that is care for nothing but him when you go that you may not go from him. A.

2. Keep close to him as he that walketh with his companion and is still close by the side of his companion so be you still hard by him and not far from him who must be far from you. *For in him we live we move, & have our being.* Act. 17. 18. Oh my brethren this keeping close to God, what a sweet thing is it it linkes us with God it ensoules us in God it tieth us to God it will not suffer us to disgress from the sacred Laws of God therefore let us never from him go when we go abroad so the patriarks walk d with God and so may we if we will but stick close to him wa-

 king

ing abroad with him.

2 2. So talke with him as you walke, even as two companions a man and his wife doe talke together when they go into the field together, so let your communication be of and with Christ altogether, see *Luke.* 24. 2.

Q. What shall we talke.

A. * Two that write upon this Scripture say, that that great and glorious wedding which is * coming was here the churches lecture. For her desire was, say they, that he and she might both confer about it, and therefore my advise and counsel is, that when you talke with or of Christ you make that wedding especially the subject of your talking, as thus; tel Christ how much you long to see that day wherein those your eies shall see him as he is *Job* 19. 26. Your tongues fully praise him, and your soules, being re-organized with your bodies highly and eternally magnifie him, when the corruptibili y of that sperme, *Adams* I me ne, which hath dilated it selfe into

* *Jun, et Tremell.* in Loc.
* *Rev,* 12. 7

into so many millions shal put on immortality, for this corruptible must put on in corruption, 1. *Cor.* 15. and when our retired selves shall be no more as now we are, as for our selves, but rather altogether for himselfe, being our selves swallowed up in life after death shal be swallowed up in victories 1 *Cor.* 15.

Such let be our discourses with him; againe let us tell him, how much we desire then to be alwaies with him, and not onely to see him, as it is written, that we shall be ever with the Lord, 1. *Thess.* 4. *the last verse.*

Here make a discourse upon this Scripture as thus Lord Jesus, sweet Saviour, how do I long to enjoy that felicity? when I shall be with thee to all eternity.

The Bride that hath the Bridegroome cannot possibly so much desire the company and presence of her beloved, as I do the society of my beloved, for the society and presence of an earthly Hus-

band is but for the present, but thine for ever and therefore how do I wish for that day when I shal come to enjoy thee so when an earthly Bride & Bridegroomes come together all that time seemeth to be but short because it is so sweet, and so wil that time doubtlesse to me when I shall be with thee whereas all my time now seemeth to be too long because I am absent from thee and therefore I do so long to enjoy thee Oh when will it be that I shal be with thee and give my love unto thee Oh let it not be too long too long but assoon as may be I humbly pray thee.

A 3 Doctr. *A.* 3d. Doctrine followeth which I will but name.

The gathering calling and bringing home of the blinded Gentiles to jesus christ should be much longed after by such as themselves are in a Church-society with Christ.

The 4 Doct. *A. Fourth* Conclusion is.

That Christs Saints have a great

great desire to lie and to lodge with Christ by night.

For the illustration hereof I shall put forth and resolve these two problemes. *Probl.* 2

The 1. What it is to lie and to lodge with Christ by night.

The 2. Why his Saints have such a desire to lie and to lodge with him so.

To the 1. I answer *The 1. Probl.*

1. It is to have him in the region *1. Sol.* of our mindes, as *Cant.* 1. 13. betwixt our brests that is in our thoughts as thus who died for me? Christ who rose for me? Christ who ascended for me? Christ who is my Love Christ.

This is the Saints sweet and gracious Symploce according to *Rom.* 8. 34. 35.

2. It is to have him in the armes of our love love is unitive it unites the lover and the beloved Christians and transspeciates beasts into men men into spouses the spouses I mean of Jesus Christ, Christ being collocated and cen- *2*

tred by it in the bosomes of his Saints, when by night he is made the object of it in his Saints hence *Cant.* 7. 11.

There, or as the Hebrew hath it, *Then will I give thee my love.*

3 3. It is to be taken into the armes of his love by night, *Cant.* 2. 6. *His left hand is under my head*; and how is that? I answer, here I must breake out into this epanhetical exclamation on the ocean of divine consolation?

Oh sweetnesse not to be uttred! Oh delights not to be expressed! Oh pleasures not to be paralleld! For herein then devout soule which lodges Christ by night melteth in the armes of Christ by night feedeth on celestiall dainties, is ravished with unexpressible solaces, dissolved into inconceivable joyes carried above humane contentments elevated beyond the zenith of all momentanie blandiſiments satiated with the food of Angels extatiz'd with the injoyments of the bread of Angels.

To

To the 2. Probleme I answer thus. *The 2. Prob. Answered.*

1. The night is no mans friend and therefore it is good, say his Saints, to have such a friend with us, as he is (so called in the Hebrew יהוה) by night for our Soules delight.

2. The night is very uncomfortable else, when nothing but darkenesse is over all the Earth, when neighbours are kept asunder when Divels and spirits walke, when horrors and terrors possesse our spirit, when dreames fright us thoughts troublous, when Sathans envenomed arrowes, which flie by night, come thick about us, which also causes Christs Saints so to desire Christs company by night, because even then he gives them light *Ephes.* 5. 14. 2

3. Nights are long, especially in the winter season, and to one that hath not his health and cannot sleep, and therefore Christs Saints not being able to sleep whole nights, and feeling them- 3

ſelves ſick with his love do ſo de-
ſire his company by night that
they may talke with him when
they cannot ſleep and ſo they may
paſſe away their time by night.

4 4. The night commonly is
the Saints weeping time *Pſal.* 30.
Weeping is for a night in Hebrew
The night is called therefore Laiil
which word hath a great affinity
with another which ſignifieth he
hath howled and lamented which
alſo cauſeth the Saints ſo
to deſire Chriſt by night that he
may cheer them up in the night.

5 5. Nights are a part of life
which better expreſſeth death then
life. For every man, truely liveth
ſo long as he acts his nature or
ſome way maketh good the facul-
ties of himſelfe and therefore it is
good, ſay Chriſts Saints, not onley
to ſleep. For that is to be dead,
but to lie and to lodge with chriſt
by night becauſe that is to be a
live with Chriſt.

6 6. Nights take up a great part
of our time and therefore Chriſts

Saints

Saints who ar not willing to miſs Chriſt at any time and to looſe ſo much time do ſo deſire to lodge with Chriſt by night.

7. Nights are fit for the ſweeteſt enjoyments of Jeſus Chriſt. For there is as it were a divine aptneſs in our minds that time, which diſpoſeth it for contemplation in a wonderfull manner becauſe there is ſuch a ſilence then and a reſting time for the ſenſes of our bodies as that we cannot be the more fit for things of higheſt concernment to thinke upon Hence Sophcoles, ὦ νὺξ, σὺ γὰρ ὄν, πλεῖστον σοφ ἱας μέρος Θεῶν, that is a night ceartenly thou art for the moſt part a partaker of the wiſdom of God, which therefore cauſeth the Saints ſo to deſire to lodge with Chriſt by night.

I do now wheele my thoughts towards you by way of application. And.

1. This point may ſerve for Communication, as This. Then how do we ſpend our Nights? 1 Uſe of Communication

Nights are to be ſpent with Chriſt, as well as dayes: If we be his Saints, and yet how many are there, who ſay, that they are Saints, but can ſleepe whole Nights, & never ſo much as think upon Chriſt, by Night, if any body will ſit up with them, by Night, if any body will ſit up with them by Night and goe to Cards with them, or Drink with them, or Play the Wanton with them, who but they, but let Chriſt be ſpoken for? to them, to be lodged by them, and to goe to Bed with them, and they will as much nauſeate and loath his ſociety, as if he were the loathſomeſt companion that ever they heard of; for they have no Mind, no Heart, no Deſire to that, that is two Tedious, that they do not reliſh, that they do not like: No, they Sleep, they ſay as well as Walke, or elſe they cannot hold out but, I aske; how can you hold out then when you goe to Cards, to Dice, to Dancing, to Play the Wanton; For that I am ſure you

can

can breake your sleepe, but for Christ you cannot. And why, my Brethren, Why? Shall I tell you? The reason is, because you know what cards are, and sports are, and the lusts of the flesh are; but what Christ is by Night you never knew since you knew a Night, Christ is, and hath been as great a stranger to you, as one whom you never saw, and therefore, a strange thing it is, to see, how many Nights you Consume, in sleeping or doing that which is worse, when you should spend some part of every Night in a holy communion with Christ, which is farre better. But so it is, Christ, who should lye even all Night betwixt your breasts lieth afarre off in the bosomes of his vaile Saints, and some wanton Dames and Carnall Companions must be neere to you, because the the love of Christ is not in you; and therefore mark what will follow, as now you lye whole Nights upon your beds, and never mind Christ whilst you are abed: So

hereafter,

hereafter you must expect to lye in Hell, which will be your bed. I say againe in Hell, where there it is Night only and no day, darkneſs & no Lightſomeneſs, & where Chriſt will be as great a ſtranger to you, as now you are to him, when Namely that great and terrible day of the Lord ſhall come, when the Sun, it ſelfe ſhall be turned into darkneſſe, and the Stars ſhall loſe their lights when your ſoules ſhall be bound up againe, with the ligaments of your bodies reorganized with your ſeverall members, and re-inveſted with their ſeverall Endowments, that both may ſuffer together for ever, or thus, when as in your laſt ſcence you muſt all enter to make up and to compleat the Cataſtroph of your whole lives, when your bad Night-watching, Night-dancing Night-Playing, Night-whoring, Night-forgeting of Ieſus Chriſt, muſt and will be brought upon the Stage before Chriſt, that you may be for al, and at once doomed

and

and Damned, to Hell for ever Christ being your inexorsable judge, whom now you might have, and enjoy as a most comfortable Friend.

2. This point may serve for Counsel then you would evidence it to the World, and to your selves that you are Christs Saints. *Let it be your desire to lodge and Lie with Iesus Christ by Night.*

Here take these.

1. *Directives,*
2. *Incentives.*
3. *Directives, as.*

1. You must be so resolved. 1
2, Your desirs must be really followed. 1 2
2, You must so resolved as, *Cant.* 1. 13. *He shall Lie all Night betwixt my brests* so let every one of us say likewise, And so he shal lie betwixt my brest this night and every night and al nights nor will I ever go any more to bed without him or take my rest without him for he is my chief yea only rest because he only can give me rest. 1

2. Your desires must be really followed 2

followed as thus.

1 1. Your hearts must be duely
2 fitted.
3 2. He must be earnestly solicited.
1 3. He must be aptly lodged.

1. Your hearts must be duely fitted, as thus.

1. Your hearts must be opened, for they must be like *Villages* which are open, and therefore as *David Psal.* 24. *at the last Verse, Stand open yee Everlasting Doores, that the King of Glory may Come in.*

For some mens hearts are like that silly flower in the Indies, which openeth it selfe against the sun seting, & closeth it selfe, against the sun rising: For so they open themselves against the evill motions of the Devill, which like the Night: And shut themselves against the motions of Christ, and that is the reason, why all this while, Christ never lodged with them one Night, because they closed their bodies against Christ, as not being willing to be troubled with Christ, like some

men

men, who shut their Doors, by Night, against all commers, because they will not be troubled in their sleepe, but do you not so dally with Christ, if you meane to lodge, and to lie with Christ.

Que. Can I open my Heart. *Qu.*

Anſ. I know thou canſt not: *An.* but Christ can: And therefore, pray Christ, that as he opened the heart of Lydia, *Acts.* 16. so he will open thine.

2 Your hearts must be enlarged For he is a great King *Malachi.* 1. *the last verſ* And therefore looketh for a large roome, and for great enlargements.

Que. What shall I doe to have my heart Enlarged? *Qu.* *An.*

Anſ. Consider what a companion Christ is by Night, namely the sweetest that you can have, or chuse: For his mouth is all sweetnes the Hebrew hath it *Cant.* 5. *The last Verse.*

3. Your hearts must be swept and Cleansed. For nothing must be there, that may offend his pure eyes

eyes, were you to Lodge but an Knight: You would make clean your Houses, and should not you, much more, make cleane your hearts, when you are to lodge the King of Kings in your hearts? O Christians, what are ever you do, see, that your hearts be clean therefore? *Oh*, let no Pride, no, Lust; no Malice; no Covetousnesse: no Naughtinesse: lodg there, and for that purpose, pray that, God will give you faith, in Christ: For that will purifie your hearts, that they may be fit lodgings for Christ. *Acts.* 18. 7.

4 4. Your hearts must be garnished, with grace, with goodnesse, Godslinesse with, holines, with Meekenesse, for with such things Christ is maruelously pleased, as with ornaments, which are, of great price, with God 1. *Pet.* 3.

2 2. Christ must be, earnestly Solicited, as namely, that he will be pleased to lie, and to lodge with us all Night. *as here, some my beloved, let us lodge in the Villages*; That

18

is, in thy heart, and thou in mine, or as, *Cant.* 4, *the last. Let my beloved, come into my Garden, so let my beloved, come into my bed, and Lodge with me, all this Night: or thus into thy hands, I doe my selfe, commit; Sweet Saviour, : which Heaven dost Inhabite? O lodge; O Lye, now all this Night, betweene Brests my, for my delight,*

Nights are terrable, when the Arrows flee, of that wicked one: whome none can se; Watch thou therefore, when I do sleepe, and at my temples sentrie keepe. 8

3. Christ must be aptly lodged, as thus. 3

1. As every Night, when wee, go to lie with an other, we put off our cloaths, so being to lie, and to lodge with Iesus Christ, let us put off our sins, our old customes which are not good, our evill thoughts, devices, deceits, deeds, that Christ may repose, himselfe, with that indeed, see *Ephes.* 4. 22. 1

2. As he that goeth to lie, and to lodg, with an other, puts on his 2

his Night-cloathes, ſo let us put on ours, that is, Holy and Heaven'y thoughts of Ieſus Chriſt, as theſe, let a mans meditations be thus: I am now going to lie, and to lodg with the Holieſt, and Faireſt, of all men, as he is called; *Pſ* 45. And therefore, *Oh*, what manner of perſon, ought I to be, in all manner of Godlineſſe and holy Converſation. 1. *Pet.* 3.

3 3. As thoſe that lie together, talke together, ſo let us with Ieſus Chriſt, and that about

1. *Our Graves, and Death.*
2. *Our End: His Love.*
3. *Our future Reſt.*
4. *His Abſence.*
5. *Embraces.*
6. *Darkneſſe.*

1 1. About our Graves and Death: As thus, let a man talke.

My bed, me think is an Emblem, of my Grave: For as here I Lie, Downe in my bed: So I muſt lie downe in my Grave: But here lies my comfort, that my Saviour hath, by his lying in his Grave,

Perfumed mine: *Which makes me to Tryumph upon Death, Saying, O Death, where is thy Sting, O Grave where is thy Victory.* 1. Cor. 15.

2. About our end; his love, as thus: Here now I will * give thee my love; O God, my King, my life, my love, my joy: Which I doe, so long, so desire, so thirst, to Enjoy; *Oh*, Sweet Saviour, where is thy love, *Oh*, Now, now, Give me thy love, as I am ready to give thee mine; Mine is but weake, and therefore I beg thine, which is stronger then mine, and and can make it as strong as Death: that I may love thee unto Death, *Oh* give it me, and doe not keep it from me, I humbly pray thee. 2 * Cant. 7.

3. About our future Rest: as *Oh*, how sweet was but now my sleepe, my rest, my repose with thee, this Night, and if so how sweet will be that which is to come when I shall come to be refreshed with him: and by him, whom my soule loveth for ever; and 3

when

when I ſhall clearely ſee him, though now I cannot: I grant, that if two Bodies were placed beyond the tenth ſphere they would not be able ſee to one another, becauſe they want, a mediaum, to convey light one, to the other, but as for Chriſt, him we ſhall ſee, as he is, when we ſhall be above, the tenth ſphere, becaule in his own light we ſhall ſee him, who is our light, and therefore let us talke with him, about it, that our ſoules may take delight, and pleaſure in it, or thus: if this naturall ſleep, be ſo comfortable, *Oh*, how comfortable, will be, that reſt which is to come, when I ſhall, onely walke and no more ſleepe, feele, and no more faint and no more ſeeke.

4 About Darkeneſſe, as thus: *Oh*, what a Diſmal thing, is this Darkneſſe, if al the men on earth ſhould combine againſt it, they are not able to diſpell it, but the light can, ſo lord Ieſus Chriſt chaſe away al the Darkneſſe, of life, which is in

me, and free me from the very Blackneſſe, of Darkneſſe, which is meanᵈ againſt me, and therefore, doe ſo lord, Ieſus, I Humbly pray thee, or thus, Oh, how terrible is this darkneſſe and ſo is my pride my Paſſion, my Luſt, my Malice but if theſe will both appeare againſt it, it muſt needs vaniſh: ariſe, therefore, ſweet Saviour, and ſhine in the midſt, of this Darkneſſe, and diſpell it. Oh, Sun of Righteouſneſſe, ſhew thy ſelfe, and deliver me from this Darkneſs who have loved Darkneſſe, more then light, that I may ſee thy marvelous light.

5. About his abſence, if namely we cannot find him like the ſpouſe *Cant.* 3. 1. As thus hath not the Lord, Promiſed me, that he will be allwaies with me: Saying, *loe, I am with you Alwaies, Matth.* 28. And therefore how cometh, this to paſſe, that the Lord is ſuch, a ſtranger to me, this time of Night that I cannot, neither ſee him, nor feel him, nor heare him, is this to

5

be

be alwaies with me? *Ah*, Lord how can it be alwaies, if not now, and therefore now Lord, now, and for all this Night, I humbly Pray thee.

6 6. About Embraces: as thus, *Cant.* 2. 6. *It is Written, His left Hand is under my Head, and his Right Hand doth Embrace me:* The sense of which Words is this, his left Hand, that is, his punishments, are under me, by reason of him, who is my Head; and his right Hand, that is, Pleasures for Evermore doe Encompasse me, and therefore Lord Jesus, let thy Punishments which I have deserved not be inflicted: But rather let the Pleasures which are at thy Right-Hand, for Evermore, now overflow me, I humbly Pray thee.

4 4. As Christs left hand is under our heads, so let our left hands that is, let our temporals be under his head, my meaning is this, let us mind him who is our head more then our temporals. I pray you think upon it, for commonly we spend

ſpend much of our time by Night, in caring and carking about the things of this life, but let it be ſo no more, though we have done ſo in times paſt, let that time paſt ſuffice, and let the thing here be no longer ſo neere; for if they be neere, Chriſt cannot be neere, and therefore let them be under and him over, I beſeech you.

5. As he with his right hand embrace us let everyone of us with his right hand of faith embrace him, that is, let us lay hold on him as the ſpouſe, *Cant.* 3. 3. beleeving verily that he will lie and lodge with us graciouſly this night, and ſo every night, yea eternally, which God in mercy grant.

2. Now incentives, conſider that this lying and lodging with Chriſt by night is a thing

1. Moſt comely.
2. Moſt ſweet.
3. Moſt thriſty.
4. Moſt Heavenly.

1. Moſt lovely, for ſo himſelfe is characterized, he is altogether lovely

lovely *Cant.* 5. *The last verse*, and if so, his lodging with us must needs be so too.

For as the cause of a thing is so is its effect.

2 2. Most sweet for his mouth which then doth kiss us is most sweet yea all sweetnesses as the Hebrew hath it, *Cant.* 5. *the last* and if so how sweet must needs our rest our repose our lying down that night be, when he doth so embrace us with his right hand, and sustains us with his left, when his banner over us is love, when a very paradise upon earth doth circumscribe us when nothing but love pure love meere love doth be circle us when the greatest of delicacies and dainties in the world are but as dirt and dung in comparison of his

3 heavenly enjoyments.

3. Most thrifty. For his lying down with us is a bundle of mirrh be unto us, *Cant.* 1. 13. Now mirrh he is it not reckoned among royall riches, *Math.* 2. they opened their treasuers and produced gold

frankinsence

Frankincence and Myrre, Myrrhe being numerated with Gold, and poſited among Treaſures; ſo that Treaſures we may get into our hearts, if we can but get Chriſt to lie with us in our hearts, our hearts muſt needs be even filled with boldneſſe, in beleeving, Ferventneſſe, in loving, Mightineſs in praying, and heavenlyneſs in Meditating, becauſe Chriſt is there who with his ſpirit enriches our ſpirits; and with his grace embroders our ſouls, making them rare, rich, precious, with, and by his precious blood, which he ſhed for our ſoules.

4. Moſt heavenly. For whilſt I thus do lie with him, I am in Heaven with him, my bed being an embleme of my heart, my heart of heaven: Heaven being for that neer conſideration, in my very Heart, where Chriſt then lieth, who otherwiſe doth manſion in heaven. *Behold* his bed *which is*

4

Solomons, Cant. 3. 7. Meaning heaven, laſt, and his heart firſt, ſo expoſitors, explicate, that high and lofty paſſage, and ſo the Saints find it that thus they are in heaven, when thus they be with Chriſt by Night, being ſeparated from the world, ſeparated from Sinners, weaned from ſinfull, and ſenſual delights, enſouled in God, heavened in Chriſt, and ſublimated, to the higheſt zenith of Chriſt deareſt and neareſt ſociety, which hereafter ſhall be contained, to all eternity, and ſhould not all this make, and move us all, to lodge with Chriſt every Night, for our ſoules delight.

The 5th. Doctrin.

5 *thly*, I obſerve heare, that ſaints have mighty longings, together, with Chriſt, to viſit thoſe heavenly manſions, which are like unto *Vineyards:* and this point I doe but name alſo, becauſe I haſten, to the principall.

The 6th. Doctrin.

6 *thly*

6. thly, I will name but one more, and then come to that which I chiefely aime at.

The lovers of Christ are very much bent together with Christ and assoone as they may, to visit, their bretheren, and fellow-saints who by Gospell-preaching, have been made the *Vineyards*, of Christ,

7 thly, I note that Christs espoused Saints have a great desire, to be up very early, in the morning for and with Christ. The 7th. *Desire.*

For the Illustration hereof I shall propose and Resolve these

3. *Queries.* 3. Quer

The, 1. *Is how for him,*

The, 2. *How with him.*

The, 3. *Why both.*

For the 1. 1. Querie. *Resolved.* 17

I. Answere to it. That it is (1) to

heare his Voice, (2) to ſee his Face, (3) and to enjoy the ſociety of his moſt excellent Maieſty. For as your little and lively Birds do chant forth their Melodious ditties in the Morning, and ſinge for joy, ſo Chriſt is wont to cauſe his voyce to be heard in the Morning, making a ſweet melody in our hearts, in that he ſpeaketh comfortably to our hearts. *Hoſ.* 2, 14. And as that great Lamp of heaven, the Sun I meane, when it riſeth in its ſplendor, cauſeth us to behold that glolious light which it pourceth forth from its vaſte and flaming bodie; ſo the Lord Ieſus, that moſt admirable ſun, of righteouſneſſe, when mornings, he doth come forth as a Gyant out of his place, to run his race, which is to viſit, ſoules, he ſheweth to our with him enamored ſoules, his pleaſant face, & cauſeth us to ſee the moſt Glorious, and comfortable light, of his ſweeteſt countenances ſhining into our ſoules, and as when

his body was very early resuscitated and raised out of his *Garden-Sepulcher*, he profered the same most sweet and pleasant time, his most gracious presence to them that then sought it, *Iohn.* 20 11.14. 18.

So in like manner, when in, and by his spirit he is risen in us, and with us, very early in the Morning, he presenteth to our soules his most sweet society, as in which he knoweth doth consist our here greatest felicity, see, *Prover.* 3, 17.

2. How with him? 2 Qu.

I Answer; Taking him with them; for wee must suppose here, that Christ and they doe lie together all Night, *Cant.* 1.13. And therefore as a spouse which hath beene beautified with the enjoyment of her beloved by Night, desireth to have him with her in the Morning also and would be loth to leave him behind her, if she should have an Occasion to rise very early

to take a journey from home; so they, as they have had him in their hearts, when they were a-bed, so they desire to have him in their minds, when they are up: To take a journey for Heaven and so they carry him, as they rise with him, to the place where they are wont to displace all their Wordly cares, and to powre out their most ardent praiers, mingled with many warme, and blessed showers of their gracious teares, like blessed *Mary*, which so sought him Weeping, *John* 20. 15.

3. Why? both so early.
I Answere

1. *When the Morning comes, light cometh.*

2. *When the Morning comes, joy comes.*

3. *When the Morning comes, strength comes.*

4. When

4. *When the Morning comes, opening comes.* 4

1. Light cometh, for the Morning brings that light, which the ſun ſheds abroad, in all the World, and as thereby light cometh, into the World, ſo by Chriſt light then cometh into the heart, *For Chriſt wil give thee light, Quoth the Apoſtle, Epheſians.* 5. 14. Vnderſtand in the morning chiefly, in that being that bright and Morning *Starre*, he doth very early a riſe in our hearts, when we have very early ſought him with all our hearts *Pro.* 8. 17. 1

2. Joy cometh. For the morning is * *quaſi avium hora*, that is, the birds nowre, becauſe it exhilarates and makes thoſe ſilly creatures ſo merry, as to ſing that time more ſweetly then any other time. Now as the Morning makes thoſe poore creatures, ſo glad, ſo it makes us, when we are early up with Ieſus Chriſt, and Chriſt with us: then *Aurora, quaſi Avium Hora.*

joy cometh in the Morning, *Psal.* 30. When namely his glorious ſelfe ſpeakes peace to our ſoules, and alſo ſounds, forth ſounds and ſolid comfort into our hearts, ſaying, *Matth.* 11. 28. *Come unto me all ye that Travell. &c.*

3. Strength cometh. For the Morning doth corroborate the ſick as is to be ſeene in the ſick, who then recover ſtrength, and are better then they were before, becauſe blood reigneth in the Morning, for which cauſe, ſleepe alſo is ſo ſweet in the Morning, inſomuch as that *aurora*, or the morning, is therefore called, *aurea hora, id, eſt*, the golden houre, ſemblably whereunto I doe declare, that our ſinfull ſinſick ſoules are merveiouſly corroborated in the morning by Chriſts coming, when his heavenly Highneſſe, is pleaſed to riſe with us, as the ſun riſeth in its ſtrength, to irradiate us, with its beames, to warme us with its heate

to fill us, with its influence, and to ſtrengthen us with its might, *I can do al things through chriſt ſtrengthning mee* ſaith the Apoſtle *Phil.* 4. 13. ſo it is when I am up with Chriſt in the morning, me thinks I am never more ſtrong then at that time, ſtrong I mean, to powre out ſtrong cries and teares unto him who is able to heare me, and will heare me, when very early I call to him for mercy; and therefore I ſay of that time, as *David* of the ſword of *Goliath*, *give it me, there is none like it.*

4. Opening cometh. For then the flowers which were cloſed by night, do open themſelves when the Sun is up, and as they, ſo Chriſt that ſweet and fragrant * flower, or roſe in *Sharon*-field, doth open himſelfe, ſhewing himſelfe with his open face unto us, when he is intreated by us, and our bleſſed-ſelves do alſo open our ſelves, in that being up very early with

4

Cant. 2. 1.

Christ himselfe, we do lay open our very hearts to Christ telling him as *Samson* did *Dalila* all that is in our hearts, *Judges*, 16. 17 Again, our mouthes are open then, when crying aloud as *David* did, when he did rise in the morning *Psal.* 5. 2. 3. We give the Lord no rest, till we see heaven open with *Stephen*, and the son of man standing at Gods right hand who but the night before did embrace us with his right hand; all this cometh to be so when the morning cometh, and therefore Christs espoused Saints do so desire to be up so early with him and for him in the morning.

The 1 Use. The 1. Use of the point will be a use of interrogation, and commination. Then what are we? When one of the ancient fathers had read the 5. 6. 7. chapters of *Matthew* he clapt up the book, & said, either these are not the words of Christ, or we are not christians: so I, either these words which I have

have chosen touching early rising, are not the spirits of God, and the spouses of Christ, or we for the most part are not espoused to Christ. For how few shall a man see or heare of, that will rise so early with, and for Christ. For the world there be enough that will rise early enough; so for mischiefe, so for drink, that we read *Esa.* 5. 11. so for idle-worship, for eating and for playing *Exo.* 32. 6. But tell such of Christ that he must be sought, and served early, and they will all with one consent excuse themselves as those, *Luke* 14. 18. One will say, that he cannot rise, because he is weake; another, because he is married to a wife, from which he cannot come, a third, that he cannot rise so soon, because he cannot wake so soone; a fourth, that he cannot be up so early, because he goeth to bed so late, or because he cannot sleep the first of the night, or for fear that he shall be sick. But let me tell

you,

you my friends? what wil become of you that can rise for the world, for drink, for mischief, for play, neglecting Christ; the time will shortly come when that inexorable messenger, whose name is the first death, will unflesh you, and when he hath done, the second death will follow after, and hell will have you; for *woe unto them that rise up early in the morning, that they may follow strong drink, Esa.* 5. 11. The like may be said of others; woe unto them that rise early to do mischief, and to follow the world with all their might, not caring for Christ.

2. And as for you that love your beds so wel, as that you cannot rise at all, but say, yet a little sleep, yet a little slumber, you are but a company of sluggards. For so the spirit of God cals you, and therefore you must looke for the sluggards portion, and what is that you wil say? I answer, it is

poverty

poverty, *Prov.* 6.6.11. That is, you ſhall want for ever, if being out of Chriſt, you care not for Chriſt, to riſe with Chriſt, like purpurall *Dives*, who wanted a drop of water to coole his tongue when he was tormented in his tongue, as he lay frying in the armes of everlaſting flames; and if you be in Chriſt, and yet will not, as others do, riſe early for Chriſt, Chriſt wil not riſe for you, to juſtifie you with the brightneſſe of his face, or to inrich you with the riches of his grace, when others who are more gracious, are refreſhed with his likeneſſe, greatned with his goodneſſe, being even fraighted by him to the full, and ſublimated by him to the higheſt top of vertues preferment, then you ſhall be emptie and beggerly, low and leane, void of al conſolation, and full of confuſion.

2. For excitation, as thus.

Uſe.

1. If then you cannot riſe with and

and for Christ in the morning, you must get your selves espoused to Christ, for then you will, because it is the desire of such so to rise with and for Christ.

Q. How get our selves maried to Christ.

A. I *answer* thus, it is written, 2 *Cor.* 11. 2. *I have espoused you to one Husband, namely Christ*, and therefore. 1. You must desire God that he will, by one Minister or other, espouse you to his deare Son, that you also may rise with his son. Beloved, it is not to be beleev'd what power there is in the preaching of a Minister which espouseth soules to Christ; Christ is so declared, his beauties so displayed, his rarities so opened, his sweetnesse so extol'd, his merits so expansed, his unsearchable riches so elevated to the zenith of highest commendation, as that souls must needs be enamored with him, when they heare so much of him, and therefore pray heartily to God

God that such a one may be sent from God, and when he is sent hear him, that you may be espoused to Christ by him.

2. You must follow as *Rebecah* did *Eleazar*. Beloved, beleeve it, that I, for my part, am come for you, and to you, this time purposely to espouse you to my Master *Isaac*, I should say, Jesus Chr. who hath sent me to tell you so much that he will marry you *Hos.* 2.19 and therefore what say you? will you that Christ shall marry you? if it be your mind that he shall, then let every one of you say in his heart, I will, I will, with all my heart, if God will but put faith to take him into my heart. Oh Lord I beleeve help, my unbeliefe. 2

2. As for those that are reputed to be unto Christ espoused, if they would be thereof assured, let them manifest it by their holy desires 2

to

to riſe very early in the morning with and for Ieſus Chriſt.

Here take theſe

1 1. Inſtructions,
2 2. Conſiderations, } with you.

1 1. Inſtructions.

1 1. You muſt be Reſolute.

2 2. Active.

1. Reſolute, as the ſpouſe *Canticles*, 3. 2. *I will riſe now* &c. as if ſhe ſhould ſay, what do I heare, here is nothing but heavineſſe & ſluggiſhneſſe, dimneſſe and dullneſſe, diſconſolateneſſe and diſmayedneſſe becauſe he is abſent from me who is wont to ſolace me, and therefore I wil come away from my bed of eaſ, and riſe with, or rather before the Sun is up, that the Sun of righteouſneſſe may give me his heavenly eaſe; I was wont to love my bed as much as any, but

but now for Chriſts ſake I loath it, and therefore by the grace of God I will leave it for theſe; ſo do ye reſolve likewiſe, ſaying, Lord we take up here this ſolemne reſolution before thee, that for the time to come we will all become as great early riſers with thee, as any thou haſt that love thee; our beds we did love, that is certaine, but love them ſo as we did, we wil no more whilſt we live, but rather we will leave them when the ſhadowes flee away, and riſe we will aſſoone as the day appeareth, to riſe with thee and for thee as long as we live; and this we will begin to do to morrow, God willing, and ſo every morning by Gods bleſſing, till we are dying.

2. Active, as thus.

1. Offering violence to yourſelves.
2. To Chriſt himſelfe. 2
1. To your ſelves, thus. 1

Becauſe

Because nature is fraile, and the Devil ſtrong, you muſt ſtrive and ſtruggle mightily to come away from your beds of eaſe, as if you were to win a city; for what ſaith the fleſh, then what ſaith eaſe, what ſaith cuſtom, Oh it is too ſoon, too ſoone, yet a little ſleep, yet a little ſlumber, an houre hence it is ſoon enough to riſe hence; and if then we do not ſtruggle againſt the ſtream to get up, wee go down amain, downe with the ſtreame and lie ſtill till 8. til 9. may ten; and therefore get up againſt the ſtreame, break your cuſtome, break ſleepe, and break away from your beds, by force forcing your ſelves to riſe, and leaping over your beds, as gyants and conquerors over wals, to win, to gaine, to obtaine the Maſtery over your owne natures, if thereby you know your ſelves to be dull and ſleepy, and let not your beds hold you when Chriſt will have you to be up, to hold correſpondence with you.

2. Offering

2. Offering Violence to Christ.

Christ, and heaven are convex, or convexed; and therefore, looke as we must deale with one, so with the other, as for heaven, that you know must be taken by violence, saith Christ himselfe, peremptorily by, *Matth.* 11. 12. and so say I of Christ, semblably, that if we will have him, rising for him, or keep him, rising with him, we must offer violence to him: Beloved we must even wrestle with the Lord, that time, as *Jacob* did, in olden time, *Gen.* 32. 24. That is, we must tell him, in plaine termes, that we will have him upon any termes: we must encounter him with the promises of his word: For they are a Christians Sword; As for example, *Prov.* 8. 17. & *Matth.* 28. 20. *I am with you alwaies.*

Hereupon, let a devout soul say

ſay to the Lord, being riſen for the Lord; Lord, I am up according to thy word, but that cannot pleaſe my ſoul, nor content my heart, nor ſatiſfie my ſpirite, unleſſe I can ſee thee alſo in my ſpirite, my ſpirit therefore giveth thee no reſt, till it can ſee thee, after my naturall reſt. For in thee, I enter my chiefeſt reſt. Reſt naturall is good, but thine is better; and therefore, as I am riſen, ſo let God, let Chriſt, let my beloved, riſe too. *Ah* Lord? The Sunn is riſen, or riſing upon me, and the light thereof doth ſhine about me, but where is the light of thy countenance, which ſhining within me, will infinitely more refreſh me. *Ah, Shine, Shine, Shine*: Thou pleaſant and bleſſed ſun of Righteouſneſſe, as the ſun now ſhineth, nay before the ſun is up, (If thou art up before it,) for thou art before it, and as the darkneſſe now fleeth away, ſo let my ſinnes flee away & as I now do, or ſhall ſee

that

that admirable lamp of heaven, ſo let me ſee thee, that glorious ſun of Righteouſneſſe, I humbly pray thee.

Or thus.

Ah, this Night I have enjoyed thee, ſweet and deare ſaviour, ſo I deſire to riſe with thee, and therefore, come Lord Ieſus, come, let us riſe both, I with thee, and thou with me, I humbly pray thee: *Ah*, my love, I deſire to have thee with me in that very place where I am wont to place my ſelf, to diſplace drouſineſſe, and to make roome for Godlineſſe, and to talk with thee, as if it were face to face, and therefore Lord leave me not, for I wil not leave thee, till thou go with me, and bleſſe me. Deare love, haſt thou not ſaid expreſſely, Loe, I am with you all-wayes, and wilt thou leave me now? *Ah*, farr be it from the Lord ſo to deal with a poor creatur

which

which desireth to enjoy this, infinitely more then any other creatur. Besides, how can the Lord be true, in all his sayings, if he be not in this, Loe I am with you alwaies, if now the Lord do leave me here be earnest with the Lord, and shew him the Book, the verse, the place where his promise lieth, and tell him: Lord, arise therefore with me, and shew thy selfe to me, I humbly Pray thee.

2. *Considerations, as.*

2 1. *Consider, What good early*
1 *rising will doe.*

2. *What good this violence will doe.*

1, *Early rising.*

1 1. *It will speed all our worke.*

2. *It wil chase away all our Enemies.*

3. *It will sweeten, our present Morning Sacrifice.*

4. *It*

4. It will put us into a gracious Temper all the Day after.

1. It will ſpeed all our work, For in the Morning is al the ſpeed, that is a Proverb amongſt us, and we ſhall finde it true, as God is true; When riſing early, you ſhal get Chriſt to riſe with you, we can doe our other work with eaſe, when we have been up very early with Chriſt, for his eaſe: when *Jacob* had been thus early up with his God, he ſped the better afterward, when he met with his Brother. *Gen.* 32. So we, when we have been up with Chriſt, before the ſun is up with us, we fare the better, when other things come to be taken in hand by us, whereas elſe, if we lie it out till, 7. 8. Or 9. Our maine worke, lieth behind, and our other worke too lieth back, becauſe we riſe no ſooner to doe it. *Oh!* it is a mighty ſpeeding, if a Chriſtian, walking with God, when he hath been very

early

early talking with God: And therefore let us rise, let us rise, my bretheren early, that Christ may be found of us graciously, and all our worke may speed the more blessedly.

2, It wil chase away all your Enemyes, for *Aurora, est latronum expulsiva.* That is, the Morning, will chase theeves, & murderers; theeves, that would be out, by Night, cannot abide to be abroad when it is light; so sin, so Sathan, who troubled us with evill thoughts, before it was day, will shun us, and flee away from us, when by prayer, we betake our selves to Christ assoone as it is day, and wrestle with his Majesty. *Ah*, my bretheren, it is not to be conceived what a mighty Enemy to sin and temptations are our early devotion, thereby we strangle our lusts, trucidate our pride, prostrate the world, superate our passions, & become Conquerers, over all ou terror[r]

terrors, for when the day appeareth the darkneſſe fleeth, and naturall fear ceaſeth, becauſe the light ſhineth, Chriſt I meane, who is the light of the world, and ſhineth into our hearts, then when being up very early, we ſeeke him with all our hearts, that we may be Maſter over the world, and not overcome by the world.

3. It will ſweeten our morning ſacrifice; for *aurora eſt roris infuſiva* that is, the morning doth infuſe the dew, for which cauſe it is called *aurora, quaſi aura rorans*; now dew is ſweet, ſo the morning ſpent in duty and improved to Chriſt will encreaſe and ſweeten all our prayers we make to Chriſt, Chriſt being pleaſed to ſpeak to us when we ſpeak to him, and refocillating my ſpirit and thy ſpirit, when you and I do worſhip him in the ſpirit. For that is his faſhion, his cuſtom, his wonted courſe, then to viſit ſouls with his celeſtial conſolation 3

when ſouls viſit him in their early devotion, devotions, me thinketh, are never ſweeter therefore, then at that time, when being up betime we are talking with God, before we have talked with man, can ſee the face of Chriſt, before we have ſeene the face of a chriſtian, that is, before we have beene abroad among men, who commonly hinder us ſo much, as that we cannot as we ſhould, be converſant with Chriſt: they that love their beds, their ſleep, their reſt, will ſay, Oh! ſleep is ſweet, in the morning eſpecially; and I was ſweetly a ſleep before ſuch a one awak'dme, and loth are ſuch to be troubled therefore in their morning ſleep; but I do, and will ſay ſo ſtill, that Chriſt is ſweeter, and early riſing to talke with Chriſt, ſweeter. For when we do then talk with him, he is wont to talke with us, and when he ſpeaketh to us with his mouth, his mouth is altogether ſweet, yea ſweetneſſe it ſelfe; and

when

when it is so, his saying of himself is found true, that he is that *Mannah*, which came from Heaven, For he is as sweet to our souls; as that other *Mannah* was, which feasted so many hundred souls; & we are for the present, whilst we are in prayer as it were in heaven.

4. It will put us in a gracious temper for all the day after; *For the morning is* * *cooling*, Gen. 3. 8. They that sweat by night, yet begin to cool in the morning, so we when having beene in a swear, as it were by night, about many things which did then trouble our thoughts; as for example, our predestination before al time, and our justification in time, we rise very early for Christ, are commonly refrigerated exceedingly, & bedewed most sweetly by the spirit of Christ, and when his spirit hath so refreshed our spirits, we relish what his bedewing of us is, and taste as it were the sweetnesse of it all the day long, and find our souls to be in so sweet a condition,

4

Aurora est caloris imperativa

as that we can serve God the better ever after, being put upon any gracious action.

2 2. Consider what good it will do to us.

1 1. It will prevaile with us.

2 2. It will prevaile with Christ.

3 3. Both wil place us in heaven with Christ?

1 1. It will prevaile with us I confesse, we may find hard work of it at *first*, being given to slumber, but violence will master us, if God sanctifie it to us, for what is violence think you? it is a removing of a thing out of his place; so much the Hebrew importeth, so the Arablick also.* *Aquinus* defines it thus, when a thing is moved from one thing to another; where to it hath no proper aptnesse of its own nature, that is violence, and that which

* חונם *Aquinus in 7 phys. l. 1 c. 1.*

which violence forceth, will do more then that which shamefastnes perswades, so quoteth* another. Whereupon I infer, that therefore by God's help wee may force our bodies to remove from their beds, if there they were wont mornings to lie, as in their proper place, and had no aptitude of themselvs to rise, and that when no perswasion or intreating would do it; force, which goeth beyond all shame, will carrie it; and therefore force your selvs every morning from the place of sleeping to the place of praying, praying Christ to sanctifie unto you the violence which is used by you. Vales. Max. l. 3

2. It will prevail with Christ. Christ in the beginning of your praying may bee strange too; for it is his custom so to do. I for my part finde it so, and so do must they that seek him, I do believ; witnes Jacob, the woman of Canaan, and others; but go

on a while, and perſiſt in praying, or that which wee call wreſtling; no violence like that which wee uſe in praying: But then this violence, as * one noteth, is a thing, which though it move, yet will not do ſo alwaies, but in *aliquâ horâ*, that is, *in a certain hour*; a ſpeech I much wonder at, as it cometh from him, about a thing there treated on by him; but not to bee wondred at here, becauſe the morning time which I treat of, is ſuch a time indeed, wherein violence will more ſpeed than any other time, when in praier with Chriſt wee meet. I confeſs it is alwaies good, but then eſpecially, becauſe it meets with a powerful help as the morning is, which then doth help. This made Jacob, that great and mighty champion, ſo victorious, becauſe hee roſe ſo ſoon, and wreſtled ſo ſtoutly at the break of the day, and made him even get the day. His riſing firſt gained Chriſt ſweet-

*Aver. 3 de tolo text. 10

ſweeteſt preſence, his violence kept it, and a gracious bleſſing ſweetly crowned it. For violence will ſurely cauſe an alteration, becauſe it will cauſe a breaking through (as the * Hebrew hath it) a breaking through, a rapture, a remove, whereby changing place, and being wrapt up, as it were, into heaven, wee fetch down Chriſt from heaven, and force him, as it were to bleſs us, before hee leave us. For this is the language of a Saint, *I will not leav thee till thou bleſs mee*, which when Chriſt ſeeth that wee will not let him go, hee goeth with us, and is intreated by us, before wee go from him. I can (to God's glorie bee it ſpoken) ſay it by experience, that I ſeldom tried it, but ſo found it; and the reaſon is, becauſe hee hath bound himſelf by his own ſaying, *Pro.* 8. 17. from which hee cannot go; and therefore never let us go from him without him, but ſtrive,

but ſtruggle, but offer him violence, to gain and to keep his ſweet and bleſſed preſence.

3. It will place us even in heaven with Chriſt. For by it the ſoul of a Saint is looſened from the ligaments of the bodie, his reaſoning is ſo raiſed on high, hee is ſo tranſlated into heaven, hee doth ſo over-look earthly things, is ſo collocated near the regal throne of God, though hee bee an illiterate man, though a poor man, as that when hee is ſo, hee mindeth nothing but heaven, ſeeeth nothing but heaven, feeleth nothing but heaven: heaven is in his deſires, heaven is in his eie, heaven is in his heart, and heaven is his reward. For by it hee feedeth on the bread of Angels, which cometh down from heaven, his ſolace is the ſolace of heaven, and his joy the joy of heaven: ſo Jacob was in heaven as hee was wreſtling with the God of heaven, and ſo may you bee, if you will

do

do as hee did: And therefore it is good for a man to bee a mighty man in praier, a wreſtler, an early riſer, a moſt zealous ſutor and orator to the throne of grace, becauſe that bringeth the greateſt ſolace, and carrieth a man's ſoul to heaven. Strive therefore, Oh ſtrive! dear brethren and fellow-Chriſtians, and bee men of praier; bee fervent, bee importunate, bee wreſtling with Chriſt in praying, when early you are up in the morning, that having left your beds on earth, you may make your bed in heaven, where now I leav you.

Soli Deo gloria.

To God onely bee all glorie.

THere is lately extant, a Treatise of the Four last things, *Death*, *Judgment*, *Hell* and *Heaven*, by *Simon Birckbeck*, Minister at *Gilling* in Richmondshire; also Family-Religion revived, or a Treatise, as to discover the good old way of serving God in private houses, so to recover the pious practice of those precious duties to their primitive platform, by *Philip Goodwin*, Minister of the Gospel at *Watford* in Hartfordshire. A Treatise of *Faith*, wherein is methodically handled the Nature of Saving, Justifying Faith, in opposition unto Counterfeit; Helps thereunto prescribed, Hinderances thereunto removed, and several other Gospel-truths clearly discussed, by *N. W.* late of *Lee* in Essex: Also the *Complete Politician*, or *policie put in practice*, wherein the principles of policie are laid open to the view of all, and

and the practice of it by the Ancients, discovered to these latter times, illustrated with many excellent rules both Divine and Moral, a Work useful for these times. All these are printed for, and sold by *Edward Brewster*, at the Crane in Pauls Churchyard.